



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

manuscripts to be published, following the Deuteronomy-Joshua volume, brought out in 1910. The monograph here reviewed, sums up the discussion of the manuscript under seven heads: "History of the Manuscript," "Paleography," "Contents," "The Problem of the Text," "Date," "The Text of W and the Early Church Fathers," "Collation." In the first of these Mr. Sanders repeats what he has said before; nor does he lift the veil of mystery any farther. The second, third, and seventh sections are as full and probably quite as accurate in detail as Mr. Sanders' previous work would lead us to expect. Only two serious lacunae, John 14:25—16:7 and Mark 15:13-38, both caused by the loss of leaves, are noted. The body of the manuscript was written by one and the same scribe over whose writing the handiwork of two correcting hands is in evidence throughout; a few marks, notes, etc., point to the activity of three or four further hands. The first sixteen pages of John are by a different scribe, and its one or two correctors are not those of the rest of the book. For the rest, Mr. Sanders' results cannot be accepted with the same confidence. His collections of facts are, indeed, admirable enough, and the various types of text are delimited with great accuracy. But the terminology is unusual to say the least, commingling, as it does, von Soden, the latest word in New Testament text criticism, with Hoskier, a scion of the Burgon school. Translated into ordinary terms Mr. Sanders' statements seem to mean that the text of W is Syrian (i.e., the "official" text of Antioch and Constantinople, in the main *textus receptus*) in Matthew and in Luke 8:13 to end; neutral in John and Luke, chaps. 1-8:12; and two types of "Western" or rewrought text in Mark, the break occurring after 5:30. The date to which Mr. Sanders assigns W, hesitatingly in the monograph, confidently in the facsimile volume, fourth century, is too early; fifth century is quite early enough. Nor will the complicated effort to prove the first quire of John earlier still, avail; the quire, widely spaced on its last page to make its end correspond precisely to the beginning of the next page in W, is manifestly written to fill just this position in this manuscript. Mr. Kenyon's dating of its hand, seventh or eighth century, corresponds admirably with Mr. Morey's dating of the cover designs in exactly the same period, i.e., the quire was written at re-binding to fill out this lacuna, possibly copied in the main from the old mutilated quire itself, since its text is much the same as the rest of John. Taken all in all, we cannot but render to Mr. Sanders the highest praise for patient and painstaking work in detail, while we must express our unfeigned regret that so careful a laborer should in his second effort in biblical text criticism have avoided the Scylla of family-tree construction (see the monograph on Deuteronomy-Joshua) only to fall into the Charybdis of Hoskier's "Ver-

sion tradition" with its bilingual, trilingual, etc., manuscripts in the third, fourth, or even in the second century A.D.

The Book of Wisdom. With Introduction and Notes. ["The Oxford Church Biblical Commentary."] By A. T. S. Goodrick. London: Rivington & Co., 1913. Pp. xii+437. 7s. 6d.

This volume opens a new series of commentaries which is to represent the scholarship and piety of the University of Oxford. Each of the successive volumes is to be prepared by a scholar connected with that university in some more or less direct way. As still a further qualification he must be a member of the Anglican church. The general editor for the Old Testament is Rev. C. F. Burney, who is well and favorably known by his *Notes on the Hebrew Text of the Books of Kings*. The general editor for the New Testament is Rev. Leighton Pullan, author of *The Church of the Fathers* and other works. In addition to a commentary on the text, each volume will represent a new translation of its book, based upon an emended text in the case of the Old Testament writings. The series will introduce several new writers to the world of biblical scholarship and will thus render a valuable service. Among the contributors to the new series are announced, in addition to the general editors, C. J. Ball, J. F. Stenning, G. H. Box, S. R. Driver, and R. H. Charles for the Old Testament; and for the New, W. C. Allen, R. Brook, W. C. Roberts, N. P. Williams, R. G. Parsons, H. L. Wild, and A. E. J. Rawlinson. Some of these are assigned as many as three volumes each in the series; hence it may be expected to appear very slowly. The first volume shows that the commentary will be packed full of matter, giving a large amount for its size and price; but this is accomplished at the expense of a type that is too small and crowded to be good for the eyes.

The present volume augurs well for the scholarship of the series. The translation is accurate and in excellent English. The textual basis has been carefully established. The pages abound with references to, and citations from, the Latin, Syriac, and Arabic renderings. The introduction is well done, containing all the information essential to an intelligent reading of the text. The positions taken by Mr. Goodrick are in the main those held by the majority of scholars, though he evinces independence of judgment and at times goes his own way. He places the writing of Wisdom in the first decade after the Crucifixion and regards it as the work of one author, though written at different times in his experience. He also charges the author with a use of Greek that was manifestly not natural to him, but rather bookish and archaic. This commentary is intended for the minister and the scholarly

layman. It is much more technical than such series as the *Cambridge Bible* and the *Century Bible*.

Sermon Notes of John Henry Cardinal Newman (1849-1878). Edited by Fathers of the Birmingham Oratory. London: Longmans, Green & Co., 1913. Pp. xxiv+344. \$1.75.

These *Notes* cover nearly thirty years of Newman's experience as a preacher after leaving Anglicanism and entering the Roman Catholic church. Unusual interest attaches to them in view of the dramatic circumstances of their author's life and his eminence in the religious and church history of the nineteenth century. While Newman was in the Church of England, he read his sermons. After his entrance into the Church of Rome, his practice was to speak extemporaneously, and then go to his study, directly after the service, and make running notes of the discourse. In this way the material in the present book originated. The volume is not one that will have a large circulation; yet it has value for several types of mind, homiletical, historical, and dogmatic, in many denominations. Newman was received into the Roman church in 1845. These *Notes* begin with 1849, and are thoroughly impregnated with the spirit of Romanism. Most of them are expository. Some are polemical, e.g., "Causes Which Keep Men from Catholicity," "Prejudice as a Cause Why Men Are Not Catholic," "The World Hating the Catholic Church." While this material will not induce Protestants to follow in the footsteps of Newman, it ought to do something toward softening the hard spirit with which the Roman church is regarded by many outsiders; and it will help to make more intelligible the character of the gifted author of "Lead Kindly Light."

A First Course in Philosophy. By John E. Russell, Professor of Philosophy in Williams College. New York: Henry Holt & Co., 1913. Pp. vii+302. \$1.25.

The author has produced a text which will be of service not only to the beginner in philosophy, but to students whose points of departure lie in other fields. More and more, as the results of scientific investigation accumulate and the newer conclusions are established, will the layman outside the field of philosophy find it necessary to orient himself afresh within the world of knowledge and culture. A renewal of interest in philosophical questions is undoubtedly upon us. Professor Russell's volume is prepared with today's conditions in view. It endeavors to set forth the main doctrine of philosophy in a non-technical way; and the reader is led to think for himself rather than merely to appropriate the thoughts of others. Some of the topics dealt

with are: "The Meaning of Philosophy"; "Science and Philosophy"; "Religion and Philosophy"; "Reasons for Philosophy"; "The Problem of Reality"; "Soul and Body"; "Space and Time"; "The Doctrine of Knowledge"; "Pragmatism"; "The Problem of Conduct."

The Life and Teachings of Jesus. By Charles Foster Kent, Yale University. New York: Scribner, 1913. Pp. xiv+337. \$1.25.

This is one of the six volumes in "The Historical Bible," a series which aims to put in the hands of students the really vital parts of the Bible, arranged in chronological order and interpreted into the thought and language of today. The book is based on modern historical study of the New Testament; and it is also in part the result of Professor Kent's own experience in the classroom. The main divisions of the work are: (1) "The Records of Jesus"; (2) "Early Life and Work"; (3) "Fundamental Teachings"; (4) "Culminating Events." There are two appendices, one suggesting the titles of a practical biblical reference library; the other giving general questions and subjects for special research. There is also a chart indicating the origins and approximate dates of the Gospels. This is a readable hand-book, which will be of good service in the hands of mature students.

Christian Unity at Work. The Federal Council of the Churches of Christ in America, 1912. Edited by Charles S. Macfarland, Secretary. New York: The Federal Council, 1913. Pp. 291. \$1.00.

This varied collection of material reflects with much faithfulness the religious conditions of the times in which we live. Historians who, in future ages, seek to understand and interpret the world of today will find here a "source-book" of great value, because it brings into a focus, and puts into compact form, the characteristics of present-day religious conditions. The Federal Council gives an expression to the common thought and endeavor of the churches which the separate denominational organizations would find it impossible to secure, in the nature of the case. This is emphasized, in one way or another, by every item in the book. The contents fall into three main divisions: "Christian Unity in Conference"; "Christian Unity in the Work of the Church"; "Christian Unity and the Social Order." These divisions include some thirty addresses and papers by specialists who stand on the moral and spiritual watch-towers of America, and who come together here to report on the situation. The book ought to find its way into the hands of those who are interested in the work of the council, and it should be placed in Sunday school and public libraries.